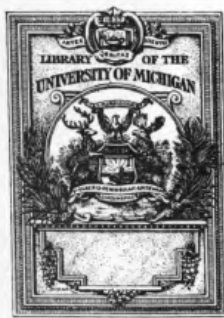


HITLER'S COMMUNISM UNMASKED



THE
LABADIE
COLLECTION

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FIRESIDE DISCUSSION GROUP of the
ANTI-DEFAMATION LEAGUE, B'NAI B'RITH
130 North Wells Street
CHICAGO, ILL.

HITLER'S COMMUNISM UNMASKED

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CHICAGO

1938

FOREWORD

In recent years much has been spoken and written in criticism of the Jewish people. In Nazi Germany, false and scurrilous statements have been constantly circulated to justify this criticism and also to provoke a frenzied anti-Semitism.

The prevalence of anti-Semitism, stimulated by the so-called "Aryan" nonsense of German propaganda, and promoted by anti-social organizations in the United States, has reached such a pitch of virulence and misrepresentation that on grounds of common decency and self-respect men and women of culture owe it to themselves and their associates to learn the facts and to denounce the lying affirmations regarding the history and character of the Jewish people.

This brochure deals in the main with Hitler's charge of "Jewish Bolshevism" and the several allegations growing out of this opprobrious label, namely: the questionable loyalty and patriotism of the Jew to his country, and as Hitler states, "exerting a degrading and contaminating influence upon German culture."

Before proceeding to refute these charges it would be well for the reader to understand the Nazi philosophy as expressed by Adolf Hitler himself.

"The task of propaganda is not to weigh the rights of each side, but to emphasize exclusively the one thing that is to take the place of the other through the medium of propaganda. Propaganda does not have to state the truth objectively, insofar as it is favorable to the others, nor to place the truth before the masses in doctrinary candor, but must serve its own interests uninterruptedly."

"Mein Kampf," page 200.

We believe that the following pages prove convincingly the falsity of Hitler's insidious charges. We believe also that the factual information presented will result in an intelligent understanding of the problem to the end that the "lie," the chief weapon of the Nazis, will be forever discredited.

**IT'S A LIE IN EVERY LANGUAGE AND
IN EVERY COUNTRY!**

**COMMUNISM NEVER WAS JEWISH!
COMMUNISM CERTAINLY IS NOT JEWISH
TODAY! COMMUNISM CAN NEVER BE
JEWISH!**

**COMMUNISM IS JUST AS CONTRADIC-
TORY TO JUDAISM AS IT IS TO CHRIS-
TIANITY.**

HERE ARE FACTS—NOT FABLES.

UNITED STATES

In the United States, the leaders of the Communist Party are Earl Browder, William Z. Foster, Clarence Hathaway, James Ford, Robert Minor, William Patterson, Harry Haywood, Mother Ella Reave Bloor, and Max Bedacht. Not one of those mentioned is Jewish.

According to the strictly non-Jewish Fortune Magazine, their survey in 1936 showed that the membership in the American Communist Party never exceeded twenty-seven thousand. On the basis of close inquiry, it may be stated that in New York with a Jewish population of over two million, there are approximately one thousand communists; in Philadelphia, with a Jewish population of two hundred fifty thousand, there are about seventy-five communist members; in Chicago with a Jewish population of four hundred thousand, there are about one hundred fifty communists; and in Pittsburgh with a Jewish population of forty-seven thousand there may be thirty communist members.

The proportions in other parts of the country are even more insignificant.

In New York, trenchant Jewish opposition to Communism was manifested at the municipal elections last November. Probably for the first time in the political history of any community an Anti-Communist ticket came into being. Endorsement for most all major offices on that ticket went to Jews.

Distinguished American Jews who help to formulate public opinion through our secular newspapers and syndicates are all violently opposed to Communism. These include such brilliant writers as Walter Lippman (New York Herald Tribune and scores of other dailies), David Lawrence (of Washington, writing for a chain of conservative Journals), Frederick William Wile (of Washington), Simeon Strunsky ✓

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(editorial writer on the New York Times), Arthur Krock (Washington correspondent of the N. Y. Times), E. D. Coblentz (Hearst staff of editorial executives), Paul Block (editorial writer for his own newspapers), Isaac Marcossou (internationally known writer on the Saturday Evening Post), Gilbert Seldes (commentator on the New York Evening Journal), George Seldes (correspondent extraordinary on two continents), Emil Lengyel, and many others.

The New York Times, the Paul Block newspapers, and the Lee chain of newspapers in the Middle West, are so decidedly anti-Communist that they have been singled out for special condemnation by those to whom the Communist Party is sacrosanct.

★In review we have the following list of writers who made and discussed communistic ideas, with and without reference to Russia and yet there is not a Jewish name amongst them. The list contains some of the outstanding works on one phase of Communism or another.

- C. J. Cadoux—The Early Church of the World.
- B. Jarrett—Social Theories of the Middle Ages.
- W. Cunningham—Christianity and Economic Science.
- Conrad Noel—Socialism in Church History.
- Charles Gore—Christ and Society.
- Walter Rauschenbusch—Christianity and the Social Crises.
- S. and B. Webb—The Decay of Capitalist Civilization.
- S. and B. Webb—Soviet Communism.
- John Strachey—The Coming Struggle for Power.
- R. E. Tawney—Acquisitive Society.
- The Twenty—Volume English Edition of Lenin's Works.
- W. R. Batsell—Soviet Rule in Russia.
- W. R. Batsell—Fifteen Years of Soviet Construction, 1917-32.
- André Pierre—La Federation sovietique et ses republicues.
- J. F. Hecker—Religion Under the Soviets.
- Karl Borders—Village Life Under the Soviets.
- Paul Haensel—Das Steuersystem Sowjet Russlands.
- V. I. Ignatov—The Soviet State, etc.
- W. H. Chamberlin—Soviet Economics.
- W. H. Chamberlin—Russia's Iron Age.

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- Sokolnikow, translated by Hutchinson and Plohn—Soviet Policy in Public Finance.
- H. G. Wells—Russia in the Shadows.
- Calvin B. Hoover—The Economic Life of Soviet Russia.
- Beatrice Potter—The Co-operative Movement in Great Britain.
- W. Tikhanurow—Les voies du developpment de la coopération de production en U. S. S. R.
- Stewart, Dunn and Tugwell—Soviet Russia in the Second Decade.
- Eudoxia Pasukhina—Collective Farm "Trud."
- Gerhardt Dobbert—Soviet Economics.
- H. N. Brailsford—The Russian Workers Republic.
- H. N. Brailsford—How the Soviets Work.
- T. A. Taracougie—The Soviet Union and International Law.
- Otto Hoetzsch—Le caractère et la situation internationale de l'Union des Soviets.
- Patouillet et Dufour—le Codes de la Russie sovietique.
- M. I. Cole—Twelve Studies in Soviet Russia.
- E. G. Dillon—Russia Today and Tomorrow.
- Robert W. Dunn—Soviet Trade Unions.
- S. N. Harper—Civic Training in Soviet Russia.
- Stepniak—The Russian Peasantry.
- Tataev—The Distribution of Income in the Kolkhosi.
- P. J. Thadeus—The American Commune, Seattle.
- Paul Winterton—A Student in Russia.
- A. E. Badieff—Les Cooperatives de Consommation en L'U. S. S. R.
- N. Hekrasoff—The Consumer's Co-operative Movement in the Soviet Union.
- Henry Rallin—La Revolution Russe.
- P. Kerzhintzev—Bolshevism for Beginners.
- N. Popov—Outline History of the Bolshevik Party of the Soviet Union.
- H. F. Ward—In Place of Profit.
- Thomas Woody—New Means, New Men.
- R. W. Postgate—The Workers' International.
- R. W. Postgate—The Bolshevik Theory.
- R. P. Dutt—The Two Internationals.
- Anna Louise Strong—Dictatorship and Democracy in the Soviet Union.
- G. T. Robinson—Rural Russia Under the Old Regime.
- A. R. Williams—The Russian Land.
- Bukharin and Proobrazhensky—Asbuka Komunisma.
- Max Eastman—Marx, Lenin and the Science of Revolution.
- G. H. Noyes—History of American Socialism.

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H. Ritchl—Die Kommune der Wiedertaeufer in Muenster.

R. B. C. Graham—A Vanished Arcadia.

Allan Eslake—The Oneida Community.

F. Bonwaud—Cabet et son oeuvre.

G. B. Lockwood—The New Harmony Movement.

It has frequently been charged that David Dubinsky, president of the International Ladies Garment Workers Union, and Sidney Hillman, president of the Amalgamated Clothing Workers Union, were communists.

On September 24th, 1937, Mr. Dubinsky made a vigorous reply to that statement, declaring:

"It is too ludicrous a charge to require serious contradiction. Anyone who is at all familiar with labor history knows that the union of which I am the head has been for the past twenty years a bulwark against the spread of Communist influence in the trade unions, and that I personally have spent years in energetic combat of Communist domination among the workers in the needle trades."

On September 23rd, 1937, Sidney Hillman, speaking before officers and members of needle trade organizations (at the Hotel Delano) stated: "The International Ladies Garment Workers Union has consistently and actively opposed Communism, Naziism and Fascism and all other forms of dictatorship alien and abhorrent to the democratic spirit of the American people."

Convincing confirmation of this came a few days later (September 28) from the Industrial Council of Cloak, Suit and Skirt Manufacturers, who, in a letter to the New York Times, shed further light on Dubinsky's role as a foe of Communism, as follows:

"We join wholeheartedly in denouncing as utterly unfounded the allegation that David Dubinsky advocates and supports Communism. We are in a position to discuss this matter from the all-important angle of Mr. Dubinsky's activ-

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ities and attitude as a labor head in this field. Based upon our own irrefutable knowledge and experience, we can state categorically that Mr. Dubinsky has been a most vigorous and effective opponent of the Communist element in our industry."

At this very moment the struggle between Dubinsky and John L. Lewis of the C. I. O. reveals that Dubinsky charges Communist influence and control of the C. I. O., and that this element was responsible for the breach of peace between the two great labor groups.

But even if Dubinsky were a Communist, it could not justify the charge that Jews are Communists anymore than to classify all Protestants as Communists because Earl Browder was born a Protestant.

American historians record that Jews labored and sacrificed in a spirit of self-abnegation to establish this great Democracy of ours.

On the eve of Yom Kippur in 1782—one of the most critical periods of the Revolution—George Washington sent Haym Salomon an urgent request for \$400,000. The message was delivered to Salomon at Temple Mikvah Israel in Philadelphia, where he was observing the most sacred Jewish holy day of the year. Salomon stopped the services and made an appeal to the congregation. He raised \$100,000 in the synagogue and the rest of the sum required by Washington the next day.

That the Jews have zealously guarded and consistently fought for American principles can be gleaned from the following facts.

In greater number proportionately than any other class of our population the Jews enlisted in the Revolutionary War, the War of 1812, and the Mexican War. Judah Touro, a distinguished Jew, was one of the thirteen American soldiers wounded in the battle of New Orleans. Eight thousand Jews, or approximately five per cent of the then total of this country (which means virtually every man of military age), served

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in the Civil War, and seven of these President Lincoln personally decorated "for surpassing bravery on the field of battle." Five thousand Jews fought under the Stars and Stripes in the Spanish American War; of the First California regiment in that war, ten per cent were Jews; the first American soldier to fall in the Philippines was Maurice Jurth, a Jew.

It was in the World War, however, that Jewish military valor attained its peak. As closely as can be estimated, the Jews contributed 250,000 men to the several branches of the service, exceeding by more than one-third their quota on a proportional populative basis. The combined number of Jewish commissioned officers in army, navy, and marine corps was nearly 11,000, including a rear-admiral and a brigadier-general. There were 31 rabbis in the chaplains' corps.

Eleven hundred Jews were cited for conspicuous valor. Of the 78 Congressional Medals of Honor—the nation's supreme military decoration—that have been conferred, three were bestowed upon Jews. The Distinguished Service Cross went to 150 Jews.

The latest estimate of Jewish casualties among the American forces is from 15,000 to 16,000, including 3,500 fatalities.

More men bearing the name of Cohen enlisted in New York City than those of any patronymic, exceeding in number even the multitudinous Smiths.

The youngest American soldier in this war was Albert Cohen, Jr., of Memphis, who at the age of 13 voluntarily enlisted twenty-four days after this country declared hostilities against Germany. He fell in the first line of battle during the Meuse-Argonne offensive.

But the most extraordinary feature of this remarkable record is the alacrity with which the Jews responded to the first call to arms. The amazing number of 40,000 volunteered.

What about the "Lost Battalion?" Cut off from its main command, with rations exhausted, encompassed by the enemy,

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scorning all overtures to surrender, for three days gallantly withstood the German attack against incredible odds. Who were these men, who, facing apparently certain destruction, rose to such glorious heights of heroism? They consisted almost entirely of Russian Jews recruited from New York's East Side, being a part of the Seventy-seventh Division, famed for its fighting qualities, of the total number of which more than 50 per cent were Jews.

Damon Runyon wrote a poem about 1st Sergeant Samuel Dreben of the 36th Division in 141st Infantry that reads as follows:

There's a story in that paper
I just tossed upon the floor
That speaks of prejudice against the Jews;
There's a photo on the table
That's a memory of the war
And a man who never figured in the news.
There's a cross upon his breast—
That's the D. S. C. (Distinguished Service Cross)
The Croix de Guerre, the Militaire,
—These, too.
And there's a heart beneath the medals
That beats loyal, brave and true—
That's Dreben,
A Jew!

Now whenever I read articles
That breathe of racial hate,
Or hear arguments that hold his kind to scorn
I always see that photo
With the cap upon his pate
And the nose the size of Bugler Dugan's horn.
I see upon his breast
The D. S. C.
The Croix de Guerre, the Militaire—
These, too.
And I think, Thank God Almighty
We have more than a few
Like Dreben,
A Jew!

GERMANY

In Germany, fanatical and psychopathic authors have disseminated with a constant barrage insidious propaganda under the opprobrious label of "Jewish Communism."

Not content with destruction of human rights in Germany, the German Government has for the last few years concentrated its insidious efforts in undermining the morale of outside countries. The United States has been singled out for special attention, in the belief that its 16 million German-Americans would prove fertile soil for sowing the Nazi seed. To this end the Propaganda Ministry spent a reported \$100,000,000 in the year 1937. At first glance this staggering figure is inconceivable to the ordinary individual, especially in view of the fact that this money is spent to impregnate the masses with the doctrine of hate and to publish periodicals whose pages are saturated with lies. However, Hitler explains all in the following passage from his book "Mein Kampf."

"The very enormity of a lie contributes to its success. . . . The masses of the people easily succumb to it, as they cannot believe it possible that anyone should have the shameless audacity to invent such things. . . . Even if the clearest proof of its falsehood is forthcoming, something of the lie will nevertheless stick."

The one fallacy in the Hitler quotation is that he underestimates the intelligence of the American people. Whereas "something of a lie may stick," it is commonly recognized in the United States that the people are interested in the whole truth.

Again we present Facts, not Fables!

The first argument used by the German Propaganda Ministry and their paid propagandists in this country is that

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Karl Marx, as the author of the "Communist Manifesto" (1848) must be regarded as the founder of Communism. Karl Marx was born a Jew; therefore all Jews are responsible for Communism.

In replying to this malevolent nonsense it should be stressed that Frederick Engels, an "Aryan," was the co-author of the "Communist Manifesto." Further, Karl Marx, although born a Jew was baptized at the age of six and was brought up in a completely Christian environment having nothing to do with Jews or Judaism. The irony, however, does not cease here. If the fact that Marx was of Jewish origin is regarded as sufficient reason for branding Communism as Jewish, it is equally justifiable to argue that the Nationalist Party in Germany is also Jewish. Friedrich Julius Stahl (1802-1861), whose original Jewish name was Schlesinger, and who was baptized at the age of seventeen, created the doctrines of the conservative party of Prussia. If Marx is the spiritual father of the proletariat, Stahl is the spiritual father of the Junkers.

J. H. Seraphim's (an "Aryan") instructive works on Bolshevism in the supplement to the "Handwörterbuch der Staatswissenschaften" says in part:

"The origins of Bolshevism lie deep down in the Russian nature and in the politico-economic structure of the Empire of the Tzars. To conceive it as merely a variant of proletarian Socialism of the Marxist school is to disregard its distinctively national character."

Hugo Valentin, in his book "Anti-Semitism," says:

"The tutors of the radical and revolutionary Russians in atheism, materialism, nihilism, terrorism, socialism and anarchism were Russians, such as Alexander Herson, Bielinsky, Pisarov, Tchernyshevsky and Bakunin—Englishmen, Frenchmen and Germans."

The house-painter chancellor, in his other hyperbolic rantings, lays emphasis on the fact that the "Jewish Com-

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munists" controlled the German government before he came into power, that they were a disgrace to the Germany Army, and contributed nothing to German Culture.

The official records from the German Government before Hitler came into power show an entirely different picture.

In Prussia, in 1925, there were 1,657,022 government officials of whom only 5,446 were Jews. Although they comprise 1.06 per cent of the total population in Prussia, they only occupied three-tenths of one per cent (0.3 per cent) of the positions.

Of the 500 federal officials of highest rank in Germany only fifteen were Jews or of Jewish origin. In Prussia, among the twelve provincial governors (Oberprasidenten) one was of Jewish descent; among the thirty-five sub-governors (Regierungsprasidenten) there was not a single Jew, and among 400 district governors (Landrate) there was but one Jew.

In the twenty cabinets of the German Republic from Scheidemann (1919) through Schleicher (1933), comprising 260 or more cabinet members, there were only seven members of Jewish origin, and of these seven, only two were professing Jews. Ever since 1920 there has not been a single Jew in the cabinets of Prussia or Bavaria, the two largest states in the Republic.

Furthermore if the Jews crowded the Communist ranks it would be reasonable to suppose that they would be largely represented among the eighty-nine Communist deputies elected to the German Reichstag on July 31, 1932. The facts, however, show that only one of the 89 was Jewish. Of the total of 608 deputies elected, one was a professing Jew while thirteen were known to be of Jewish birth.

A Berlin foreign correspondent for the Viennese Press, writing in the special series of articles appearing in the

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magazine section of the Sunday S. F. Chronicle, Oct. 29, 1933, says: "The leaders of the Social Democratic Party were Loebe, Wels, and Breitscheid. None of them were Jews. The leaders of the Communist party were Thaelmann and Torgler. Neither of them were Jews."

On the basis of official German records, we present a very interesting statistical study showing conclusively that Communism in the German election districts was strongest in the sections of smallest Jewish population. Also there was a smaller vote polled by the Communist Party in the City Districts having a large number of Jews than in those having a small Jewish population.

City Population Elections	Districts Having Large Num- bers of Jews	Districts with Small Num- bers of Jews
BERLIN		
Percentage of Jews of total population....	8.34	1.44
Total Votes Cast—Reichstag May 4, 1924.....	923,667	1,285,998
Votes Cast for Communist Ticket.....	122,153	274,076
Percentage	13.22*	21.31*
Total Votes Cast—Reichstag Dec., 1924.....	961,352	1,338,406
Votes Cast for Communist Ticket.....	115,726	259,312
Percentage	12.03*	19.37*
Total Votes Cast—Reichstag May 20, 1928....	979,640	1,161,498
Votes Cast for Communist Ticket.....	191,769	419,548
Percentage	19.57*	36.12*
Total Votes Cast—Reichstag Sept. 14, 1930..	1,038,778	1,670,479
Votes Cast for Communist Ticket.....	231,991	507,244
Percentage	22.33*	30.36*
Total Votes Cast—Reichstag July 31, 1932....	970,865	1,670,632
Votes Cast for Communist Ticket.....	223,273	498,710
Percentage	22.99*	29.85*
Total Votes Cast—November 6, 1932.....	1,040,074	1,735,137
Votes Cast for Communist Ticket.....	272,120	588,717
Percentage	26.16*	33.92*
Total Votes Cast—Reichstag March 5, 1933..	1,121,220	1,860,782
Votes Cast for Communist Ticket.....	224,692	505,210
Percentage	20.03*	27.15*

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City Population Elections	Districts Having Large Num- bers of Jews	Districts with Small Num- bers of Jews
FRANKFORT AU MAIN		
Percentage of Jews of total population....	13.82*	1.85*
Total Votes Cast—Reichstag May 4, 1924.....	89,572	147,105
Votes Cast for Communist Ticket.....	6,997	19,968
Percentage	7.81*	13.56*
Total Votes Cast—Reichstag May 20, 1928....	90,989	196,654
Votes Cast for Communist Ticket.....	8,214	27,792
Percentage	9.02*	14.13*
Total Votes Cast—City Govt., Nov. 17, 1929	84,628	188,290
Votes Cast for Communist Ticket.....	8,001	27,463
Percentage	9.57*	14.57*
HAMBURG		
Percentage of Jews of total population....	8.50	0.79
Votes Cast—Reichstag May 4, 1924.....	82,798	504,143
Votes Cast for Communist Ticket.....	8,129	102,804
Percentage	9.81	20.27
Votes Cast—Reichstag Dec. 7, 1924.....	85,150	508,513
Votes Cast for Communist Ticket.....	6,528	80,994
Percentage	7.66	15.92
Total Votes Cast—Reichstag May 20, 1928....	88,044	729,948
Votes Cast for Communist Ticket.....	7,974	104,662
Percentage	9.00	14.03
Total Votes Cast—Reichstag Sept. 14, 1930..	91,834	611,051
Votes Cast for Communist Ticket.....	9,215	121,923
Percentage	10.03	19.95
Total Votes Cast—Reichstag July 31, 1932....	87,059	614,336
Votes Cast for Communist Ticket.....	8,661	120,207
Percentage	9.09	19.56
Total Votes Cast—Reichstag Nov. 6, 1932....	91,953	618,570
Votes Cast for Communist Ticket.....	11,764	148,931
Percentage	12.79	24.07
Total Votes Cast—Reichstag March 5, 1935..	98,356	667,533
Votes Cast for Communist Ticket.....	9,768	129,071
Percentage	9.09	19.33

*Note—Compare percentage of Communist votes in both columns.

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There was a total of 5,980,240 Germans who voted the communist ticket (November, 1932). If every one of the 550,000 Jews in Germany, even to the babes in arms, had all voted the communist ticket, they would have been lost in the host.

Despite the fact that the German-Jew labored under social, economic, and political discrimination, his patriotic devotion under the stress of war, always came to the front.

In the Wars of Liberation (1813-1815), 15.5 per cent of all full-grown Jews volunteered for service; among them was a woman, Luise Grafemus, who received the coveted Iron Cross. In the war against Napoleon, Jakob von Hirsch, grandfather of the philanthropist Baron Maurice de Hirsch, supported a battalion of soldiers at his own expense.

In 1866, eleven hundred Jews served in the Austro-Prussian War. In 1870-71, in the Franco-Prussian War, 7,000 served. Of these over 5 per cent were awarded the Iron Cross.

In the World War, every sixth Jew in Germany (100,000), counting males, females, infants and children, was in the Army. At least 80,000 of these soldiers served at the front. Ten thousand volunteered and 12,000 Jewish soldiers gave their lives for their Fatherland.

About 35,000 Jewish soldiers in the German army during the War were decorated; about 23,000 were promoted to non-commissioned rank, and over 2,000, not including medical officers, were commissioned. These officers all received their commissions for meritorious service during the War. One hundred and sixty-five Jewish fliers saw actual war service—thirty were shot down. Baron Manfred von Richthofen, one of the greatest of the German aces, was of partial Jewish origin. One of the youngest volunteers in the German army was the Jewish lad, Joseph Zippe, who was only 13 years of age in 1914. He lost both his legs in action and finally died in 1934 as a result of his war wounds.

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It is impossible to give a complete statistical account of the many hundreds of thousands of Jews who have fought in the armies and navies of Germany, Poland, Austria, Russia, Roumania, France, England and the United States. Suffice it to say that the alacrity with which the Jewish people responded to their countries' call is only surpassed by the deep rooted devotion and loyalty to the countries in which they lived.

We quote two responsible dignitaries of the German War Department:

"As commanding general, I have seen many Jews in the trenches, and I have made the observation that the Jewish soldiers and officers have done their duty to the same extent as their Christian comrades."

—General Berthold von Deimling
(Roland, Zeitschrift fuer Gesellschaft und Kunst,
Number 25, Berlin, 1924).

"I have the highest respect for the many, many Jewish war dead."

—Defense Minister, Doctor Otto Gessler,
January 17, 1930.

Stuart Chase, in his book, "The Tyranny of Words," says in effect, that carpenters and house-painters who give no thought to their tools and instruments are not likely to erect very durable structures.

Mr. Chase wonders whether any two people refer to the same thing when they use such big words as Fascism, Communism, Culture. However, the fundamental lesson he learned in his study of semantics is "beware how you use big words—and beware the other fellow using them."

Now, what the German house-painter means when he uses the word "culture" may not convey the same interpretation to you or me.

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"To promote National Culture," Hitler made a huge bon fire (May 10, 1933) of twenty thousand volumes of books written by such outstanding writers as Heinrich Heine, Sigmund Freud, Emil Ludwig Cohn, George Bernhard, Feuchtwanger. These books were recognized as classics in every other country in the world. The parade to this bon fire was led by thousands of university students singing the song of their "hero," Horst Wessel, a pimp and roudy who was killed in a brawl over his moll, and translated into legendary glory by Joseph Goebbels, Hitler's minister of propaganda.

Regarding this "book purge," Sinclair Lewis, America's only Nobel prize winner for literature, has this to say:

"Throughout the ages many of the greatest scientists and theologians have been uncomfortably honored by being burned at the stake. Apparently the Nazis are paying the same kind of honor to the noblest books that have been produced in Germany in the last twenty years. The authors should feel nothing save satisfaction at receiving this unintentional tribute from an organized mob. I trust that this action will serve to spread their reputation and glory in every land outside Germany, and that America, among other countries, will mark down for reading whatever books may be burnt."

In the enlightened countries of the world the award of a Nobel Prize to a humanitarian, writer, or scientist, is so universally accepted as a mark of great and enduring distinction, that a survey of the Jewish winners of this prize should serve, to some degree, as a measure of the Cultural creativity of the Jew.

In Germany, where Hitler declared the Jew exerted a degrading and contaminating influence upon German culture, there have been thirty-eight German Nobel laureates (1933). Of these, eleven were Jews, or twenty-nine per cent, about 29 times Jewry's proportionate share as compared to the

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"Aryan" stocks. In Austria there were six. Of these, three were Jews, or 50 per cent as contrasted with an Austrian Jewish population of less than four per cent of the total.

"To promote national culture," we permit the reader to make his own selection.

At one of the numerous Nuremberg rantings (September, 1937) it was repeatedly stated that Russia is exclusively governed by Jews—that being used as a proof of the existence of "Jewish Bolshevism."

The reader will no doubt be interested in reading two excerpts from recognized German sources regarding "Bolshevism."

"Bolshevism is deeply anchored in the Russian's nature and in the politico-economic structure of the former Czarist empire. It would be an utter mistake to regard Bolshevism as a mere variation of the proletarian socialism of Marxian direction; such a conception has no understanding of the nationally conditioned and limited characteristics of Bolshevism."

—The German Encyclopedia of Political Science
(4th edition, Jena, 1929, Supp. Volume, p. 200).

"We wish to state with all possible emphasis that after thorough investigation we have arrived at the conclusion that all stories about a preferential treatment of the Jews in Russia are either the product of abysmal ignorance or of malicious spreading of false information."

—The official Catholic newspaper of Germany,
"Germanica" (No. 5, January 5, 1932).

R U S S I A

During the decisive years of the Russian Revolution many of the Jewish politicians were actively ranged on the side of the Anti-Communists. The great majority of Jews belonged to what was known as the Cadet Party, that is, the Constitutional Democrats, a party no more radical than the Republican or Democratic party of the United States. They included Vinaver, who after Bolshevism had triumphed in Russia, was Foreign Minister in the Anti-Bolshevik Crimea Government. The largest party opposed to the Bolsheviks was known as the Menshevik Party, which was comprised of a great many Jews who were bitterly opposed to the anti-democratic principles of Bolshevism.

This Anti-Bolshevik struggle is recalled by what "The International Communist," the official Bolshevik paper, wrote in April, 1920:

"The Jewish Socialist Groups have pursued a theoretical struggle against Bolshevism. All the Jewish socialist parties were convinced that Bolshevism would not be long in breaking down. The Jewish workers resisted the Bolsheviks with armed force, particularly in the Ukraine, a region which was conquered with so much difficulty by Bolshevism."

After the definite victory of Bolshevism in Russia, the Jews had to submit to the Soviet regime. As two-fifths of the Jews in Russia lived by private trade, one-third by handicrafts—the putting in force of Communism meant a greater catastrophe for the Jews than for any other section of the Russian people.

As to the Nazi charge that 90 per cent of the Communist Party were Jews—the official figures published in 1918 show

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that the Communist Party then numbered 124,000 members in all, of whom:

75% were Russians
10.8% were Latvians
6.3% were Poles
3.7% were Esthonians
2.6% were Jews

Lenin was not a Jew. He comes of a family of Russian nobility. Kalinin and Stalin are definitely non-Jews. In 1924, Stalin declared that the Party numbered 900,000 members, of whom only 5% were Jews.

Recent figures published in the Anti-Bolshevist paper "Poslednija Novosti" in Paris, give the percentage of Jews in the Party as 4.34%.

In view of events now going on in Russia, it is difficult to be able to follow the appointments which are being made every day. However, everyone knows that the supreme directing institution of the U. S. S. R. is the "Politbureau." The latter bureau consists of 9 members and 4 candidates:

Stalin	Georgian
Molotov	Great Russian
Kaganovitch	Jew
Vorochilov	Great Russian
Kalinin	Great Russian
Andreyev	Great Russian
Kassior, Stanislaw	Pole or Lithuanian
Mikoyan	Armenian
Tchubar	Ukranian

Candidates:

Postishov	Great Russian
Petrovsky	Ukranian
Shadanov	Great Russian
Eiche	Lett or German

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Including both the members and the candidates the reader will find only one Jew in the body that is sacrosanct in the Communist Party.

The council of the Commissars of the people, which corresponds generally to the heads of Cabinets of other countries, consists of nineteen Commissars.

At present they are as follows:

President: Molotov—Great Russian.

President's Substitute and Commissar for Finance: Tchubar—Ukranian.

President's Substitute and Commissar for Heavy Industry: Meshlauk—Great Russian or Ukranian.

Commissar for Foreign Affairs: Litvinov—Jew.

Commissar for War: Voroshilov—Great Russian.

Commissar for the Interior: Yeshov—Great Russian.

Commissar for Sovkhosi: Yurkin—Great Russian.

Commissar for Justice: Krilenko—Great Russian.

Commissar for Health: Boldirov—Great Russian.

Commissar for Communications: Bakulin—Great Russian.

Commissar for Agriculture: Tshornov, Mikhail Alexandrovitch—Great Russian.

Commissar for Wood Industry: Ivanov—Great Russian.

Commissar for Merchant Service: Pakhomov—Great Russian.

Commissar for Foreign Trade: Sudbin—Great Russian.

Commissar for Heavy Industry: L. Kaganovitch—Jew.

Commissar for War Industry: M. M. Kaganovich—Jew.

Commissar for Internal Trade: M. Smirnov.

Commissar for Post and Telegraph: Berman—Jew.

Commissar for Alimentation: Mikoyan—Armenian.

Of 19 Commissars of the People 14 are Great Russians and Ukrainians (the fact that it is sometimes difficult to discern a Great Russian from an Ukranian must be kept in consideration), 1 is an Armenian and 4 are Jews. Especial attention must be given to the fact that among the Commissariats that have a political importance, only one, the Commissariat for foreign affairs, is directed by a Jew. However, it is Stalin who plays the leading part in this Commissariat and he himself makes all the important decisions. Litvinov only performs the functions of an official, who presents Reports and executes the instructions that are given to him.

The Commissariats that have a political importance are accordingly all of them in the hands of Russians or of Ukrainians.

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In the light of the foregoing facts Hitler's trenchant lies are again unmasked.

How the Jews actually fared under Bolshevism can be gleaned from the following: The Russian population was divided into classes favored by the government and those which were the subjects of its persecution and to be **declassified**. Approximately 35 per cent of Russian Jews were among the declassified, as compared to 6 per cent of the non-Jewish population. These declassified had no vote, no right to public office, no right to bread cards, no right to work in factories. The catastrophe was shocking. Were it not for outside aid, particularly from America, the Jewish town population of South Russia would have perished from starvation.

Communism, with its anti-religious program dealt still a further blow to Jewry. All synagogues were converted into workmen's clubs; Jewish religious and philanthropic institutions were liquidated; Hebrew schools were forbidden and the speaking and teaching of the Hebrew language proscribed. On June 13, 1921, it was further decreed that no persons under 18 years of age could be taught religion.

This "preferential treatment of the Jews," is what the maniacal Hitlerites would have the world believe is "Jewish Bolshevism."

In a recent issue of *Wisdom* (December, 1937), an influential Catholic organ, Father Joseph N. Moody of the faculty of Cathedral College, New York, writes as follows:

"Communism is not a Jewish movement, nor are the majority of Jews Communistic. The contrary of this proposition is a common slander, popularized by the leaders of the Third Reich. Communism is fundamentally an extreme reaction against the abuses of industrialism. Its theories have nothing in common with Judaism and it was elaborated by non-Jews. . . . The vast majority of the Jewish people have rejected the new doctrine for religious as well as economic

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reasons, and only a persistent anti-Semitism would drive them into the arms of the modern enemies of civilization."

Bishop Manning, a prince of the Protestant Episcopal Church of New York, during the course of an address assailing those Jew-baiters whose machinations disturb the peace of the world, said:

"Any man, anywhere, who is anti-Jewish in his acts, or in his feelings, is at the same moment anti-Christian. Religion, if it is real, must drive out of our hearts all prejudice and intolerance."

The facts presented in this pamphlet are verifiable. We submit them alongside Hitler's lies to the analysis of the fair-minded Americans. We court examination of the facts concerning their Jewish leadership in Communism.

Can Hitler's "Jewish Bolshevism" lie bear up against honest research?

The Jews in America and elsewhere gladly rest their case with the American public.

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